

THE KOREAN REPOSITORY.

DECEMBER, 1892.

THE BEGINNINGS OF MEDICAL WORK IN KOREA.

AN interesting and valuable paper might be written on the beginnings of medical work in Korea, from a Korean standpoint, but as Korean medical knowledge is borrowed from China without special modification, little of interest to the student of Korean can be obtained on the subject.

To residents of Shanghai in 1883 Korea, just opened, was a place of great interest. Many came over expecting to follow in the wake of the foreigner who was reported as second only to the king. Great fortunes it was naturally supposed, lay in store for the pioneers to this newly opened kingdom by whose king as well as people the foreigner was held in such high esteem. These hopes we believe have never been realized.

The hegira of foreigners to Korea naturally offered a good opening for a medical man and accordingly in the month of September of the year 1884 Dr. H. N. Allen of the Presbyterian Mission who had been for a time in Shanghai, came to Seoul as physician to the American Legation, under the protection of which, property was purchased, and other consulates and legations contracted with. The natives, however, seemed

to care little for Western medicine, in fact the distrust manifested by them towards the foreign physician was of such a nature that it might well have seemed doubtful to Dr. Allen to overcome their prejudices in the ordinary course of events, yet this was effected to a great extent by the "unexpected" which seems ever lying in wait for the patient, unaffected toiler in these lands. In this case the unexpected happened to be the *event* of December 1884, the details of which as seen by a medical man privileged to visit all parties would furnish interesting and valuable matter for some account in the future of the opening of the "hermit kingdom."

It happened that in the grand overture which marked that little drama of blood and rapid change, a native of high rank was wounded and nearly killed and the foreigner in charge of government matters, as well as the American minister sent for Dr. Allen. The affair occurred at a dinner given in honor of the opening of the new Post Office, an institution still kept alive in our memories by the frequent letters received by foreigners in Korea, requesting a Korean postage stamp "for the little girl whose pa keeps the village store," or, mayhap, a writ to the same effect but of a more pretentious character. The memory of this Post Office is *evergreen* too to the then foreign residents of Seoul from the fact that the Christmas mail was lost in the looting that followed the affray.

It was in the dead of night that Dr. Allen was summoned to Pak Tong, the site of the Post Office, with a large body of Korean soldiers with fixed bayonets at his back; an escort, by whom the doctor was safely and speedily conducted to the dying man, who he found had suffered the loss of so much blood resulting from a severed artery that life was scarcely perceptible, and he would gladly have resigned the honor of treating this nobleman to some other hand. A company of native

doctors was already in attendance when Dr. Allen arrived, with some pitch and other stuffs which they attempted to force into the wound to stop the flow of blood. These professionals manifested some displeasure on the arrival of the foreign doctor, who even dared presume to offer his assistance without a summons from them. Consultation was not to be dreamed of in this hour of dire necessity and the doctor was about to sacrifice himself to the professional etiquette and beat a retreat, leaving the wounded man to die on their hands, as death seemed inevitable. However, a stalwart German having a belt round his waist provided with cartridges, happened in and took in the situation at a glance. He opened a door from which six stone steps were supposed to lead, but which existed in the dark and in imagination only, as the customs revenues were not adequate to meet these demands at that time. His invitation to this medical faculty to make their exit at this door and hold their consultation among themselves outside, not being immediately complied with, he seized them separately, "fore and aft" and even before Dr. Allen found it possible to make any remonstrance the chief medical talent of Chosen lay in a confused heap at the foot of those imaginary steps, apparently wondering what had happened and how they came there. The patient was now in competent and skillful hands and although the case was a most difficult and trying one and septicaemia for some time seemed likely to make short work of this arduous undertaking, he was fully restored to health. Dr. Allen was now overrun with surgical cases, for aside from the wounded combattants of both parties a great number of common people, who had indulged their natural propensity for sightseeing and had come within range of stray bullets, required immediate attention. All were desirous of getting rid of their bullets as quickly as possible,

perhaps that they might regale their curiosity (for it seems that nothing short of a final call can cure the ordinary Korean of this characteristic) yet a while longer.

From this time on medical calls were so frequent that Dr. Allen rarely found it possible to get a full night's sleep, and yet many had to be refused for lack of accommodation. Among other surgical operations was that of removing an eye with a bullet in it, the late E. D. Steward, a man of wonderful adaptivity administering the anaesthetic.

Many of the patients were quartered in the houses now occupied by members of the Presbyterian Mission, which are a part of Dr. Allen's original purchases. It soon became evident that something must be done towards providing proper shelter for them and Dr. Allen submitted a proposition to Lieut. Geo. C. Foulk, at that time America's representative in Korea. He took it up kindly, submitted it to the government and it was acted on at once. The house selected stood next to the present Foreign Office. It was a confiscated property, having belonged to the Chief of the Postal Department, Hong Yong Sik, who was assassinated. The floor of one of the rooms was covered with gore when first seen by Dr. Allen. This house was well fitted up to serve in future as a hospital, medicines and instruments were purchased, and many operations were performed, and often a clinic of one hundred per day was held. The report for the first year, beginning with April the 10th. 1885, shows a record of two hundred and sixty-five in-patients, on one hundred and fifty of whom surgical operations had to be performed, while in the out-door department of that year 10,460 cases were seen, with three hundred and ninety-four operations of a minor nature.

Cholera prevailed during the following year and the Hospital was moved to its present central locality, where a medico-

scientific school was established, after which Dr. Allen returned to America and his connection with the hospital and active medical work in Korea practically ceased.

Soon after the establishment of the hospital in April 1885, Mr. Underwood was sent out and as he had had a partial medical education he assisted in operations by administering the anaesthetic. Dr. Scranton came in May and assisted in the hospital. Dr. Heron arrived in June and shared the work until Dr. Allen's departure to the United States when it fell entirely to him.

Such are briefly the events related to the beginning of Western medical work in Korea, and while during these seven years progress has been made, it cannot be denied that there is but little faith on the part of the natives in our foreign physic. This is probably due to the fact that the foreign doctor is powerless before a continued fever, which must run its course no less than it does in the presence of the *mutang* who dance about the patient beating their tomtoms the while, conjuring the spirit of disease to leave him. This does not apply to surgery however, for as regards this our reputation still holds, and it is to this—the better part of the medical profession—that we must look for future success in Korea.

Perhaps the people are a little more settled in their minds as to the manner in which surgical operations are performed, which, being neither by means of the needle or the hot iron, seem truly wonderful to them. Dr. Allen after having performed several operations for cataract very successfully was one day visited by an old lady having but one eye. She informed him that she had come to have her sight restored! He explained to her that this was impossible, but this she would not hear to, insisting that it *must be done*. Finally she began scolding the doctor most vehemently and had to be

ordered out by a soldier. Men even sent their watches, (such as were in possession of this much coveted and much admired article) to be "cured" or restored to life.

Some of our remedies have met with much success, foremost among them being quinine, which is now known throughout the kingdom. The case of a man is reported who sold it at the rate of 200 ounces per month during the ague season. Vaccination also is much appreciated.

Physicians concur in the opinion that Western medical science has borrowed nothing from Korea, though it cannot be doubted that this country which is noted for the excellency of its ginseng, the great panacea of the East, has many good remedies. Some of the drugs which we use are also used here and quite as effectively, though administered in a crude form. It is also admitted that native practitioners often perform cures where a cure seems hopeless, and the ultimate results obtained by them in the practice of medicine pure and simple, compare quite favorably with the figures the foreign physician has to show.

The opening for medical work in Korea then, was wonderfully facilitated by a calamity from which the nation has not yet fully recovered. The work reached from the lowest beggar to the occupant of the Throne in one short year. It prepared the way for the opening up of kindred lines of work, and has served a good turn. As in many other mission fields, so also in Korea has the medical work proved itself the forerunner of the evangelistic work, and we wish it every possible success.

WHERE IS FUSANG?*

To put this question to a native is to call forth one of those blank generalities that both interest and disappoint the student. "Yonder in the *East* it is sir!" he exclaims while making a bag-sleeved genuflection *westward* that seems to sweep a hemisphere.

Like the question relating to the population of Korea it has to be approached with a good supply of patience and an attitude of mind that accepts the answer when it comes without judging too harshly of the halting and limping progress of a few decades. Our present data are sufficiently vague to discourage some from attempting to reach a satisfactory solution of the problem, and I am quite ready to own that it is only the fact that some of the best authorities on the subject bring it very near home to us whose lot is cast on the Peninsula by arguing very ably if not conclusively that *Korea is Fusang* that I venture to introduce it here for comparison of notes, discussion and investigation. I can hardly expect to do more in opening the subject than state the question, give a resumé of its discussion to date and leave the greater part of my manuscript a blank confession of my ignorance. The literature of the subject does not take us back beyond the beginning of the second quarter of the present century unless we are prepared to turn our attention to Chinese authors whose writings first raised the question. It ought to interest us all to

* A paper read before the Christian Literary Union of Seoul and published by request.

hear that more than a score of years ago a number of eminent sinologues determined "to collect and publish all notices concerning Fusang."

Deguignes seems to have been the first European to write on the subject and strongly inclined to the opinion that Fusang was America and that not Columbus but itinerating Buddhist priests were the real discoverers of the great continent.

Klaproth published his *Annals of the Emperors of Japan* in 1834 in which he opposes the views held by Deguignes. Taravey published two brochures on the subject in 1844 and Neuman's article entitled—"*Mexico in the 5th. Century of our Era according to Chinese Sources*" was published in Munich in 1845. Later an article based largely on the above writings and attempting to show that the Chinese had discovered America as early as A.D. 500 appeared in *The Gentleman's Magazine*.

This article was reprinted in the May number of *The Chinese Recorder* in 1870 and the subject was dilligently discussed in a valuable and all too short-lived publication called *Notes and Queries*.^{*} In the Oct. number of *The Chinese Recorder*, 1870, an able and lengthy article appeared from the the pen of Dr. Bretschneider an eminent scientist and sinologue which may be taken as the introduction of the subject to the present generation of students. The learned writer feels his way into the mysteries of the problem with the caution that is characteristic of his nationality, taking the flora and fauna, social customs &c. so far as possible for his guides and bringing up at last with Klaproth at Saghalien. Dr. Edkins, than whom there is no better authority on this and kindred topics, says: "Dr. Bretschneider has pronounced on the whole story a most unfavorable judgment."

This writer as some of you are probably aware has arrived

^{*} Published at Hongkong from 1867-70; N. B. Dennys editor.

at the conclusion that Japan and Korea are Fusang. Taking the *History of the Southern Kingdoms*⁹ as authority on the subject he attaches great importance to the statement of the monk Heishim† that paper was made of the bark of the tree (i. e. of the *fusang* or mulberry?) in this Kingdom. Bretschneider calls Heishim a "lying monk" and Father Hyacinth had long ago pronounced him a "consummate humbug." Dr. Edkins is more charitable towards the old shave-pate and says he simply makes use of the language of the notorious Kwakpak in the *Mountain and Ocean Classic* in giving a report of his travels. Dr. Edkins, I dare say, meant to stir us up to a careful study of the subject by his recent notes,‡ cherishing the reasonable hope that all foreigners will eventually accept his views in the premises.

I can only state how it strikes me at present. In the first place it does not seem necessary to question Heishim's veracity though we encounter many difficulties in attempting an explanation of his account. We all know that Korea is a land of tales and fables and the traveller cited does not always seem to discriminate between his own observations and hearsay. If we could draw a line and say *here* facts end and *here* fable begins we should have made great progress. Again, if we could assert definitely: This statement is in Heishim's own words and that one is in words borrowed either from the *Mountain and Ocean Classic* or from Korean folk-lore we could congratulate ourselves on having taken another great step forward.

Let us look at the account he gives as found in the history of the Liang Dynasty, translated by Klaproth in his *Annals* and quoted by Dr. Bretschneider:— The kingdom of Fusang lies

⁹ 南史

† 慧深 who arrived in Hupei in A. D. 499 and at Nankin in A. D. 520.

‡ Published in *The Messenger*, Shanghai.

20,000 *li* East from Ta-han and directly East from China. The name of the country is derived from the tree of this name (*fusang*), which grows there in abundance. Its leaves resemble those of the tree *t'ung*.^{*} The young sprouts are like those of the bamboo and are eaten. The fruit resembles a pear and is of a red color. Cloth is made out of the bark, and paper is also prepared from it. The houses are built of planks. There are no cities. Arms and war are unknown. There are two prisons in the country for light and confirmed criminals. Carts drawn by horses, oxen or stags are employed. The deer are their domestic animals like cows in China. A fermented drink is prepared from their milk. Mulberry trees exist and red pears which can be preserved for a whole year. Grapes thrive also. Silver and copper have no value there. There is no iron, but plenty of copper. They possess writings. The inhabitants of Fu-sang were formerly ignorant of the Buddhist religion. Five priests from Kipin (Caboul) went there in 458 A. D. and carried with them the holy books and the faith."

Much of this does not apply literally to Korea nor, for that matter, to any country of which we have ever heard. The absence of weapons and of war has never been a marked characteristic of either Japan or Korea although Korea had at the time of Heishim's supposed visit been for centuries exempt from great and devastating wars. Border raids and reprisals were however of frequent occurrence between Sinla, Kokourye and Paikhyei.

It is barely possible that the enthusiastic devotee of Buddhism in reporting to a Buddhist sovereign what he had seen in a country newly converted to his religion might pronounce this state of things the absence of war and of weapons. The absence of cities and the statement that the houses were built

^{*} 桐 Known in Korea as the *O-tong* 梧桐.

of planks might apply to Japan. But most of his description applies better to Siberia than to any other country. On the other hand we are again deeply impressed that the historian is referring to this, and to more southern countries when he speaks in the same chapter of *black-toothed* people, of a naked men's kingdom (or the Lew chew Islands) and uses one descriptive term at least that might be applied to the betel-nut chewing Malays. The reference to a kingdom in which there are no men but only women, whose bodies are covered with hair confirms the suspicion that the monk got the fables concerning the island of Quelpart and an account of the Ainos mixed. However the historian's account, whether taken from the lips of the monks or from other sources, runs suspiciously parallel with the Mountain and Ocean classic, and we are liable to be accused, of setting up men of straw for the fun of knocking them down in spite of our seriousness in grappling with the problem.

I refer you to a brief statement from Dr. Edkins:

The question what country was Foosang, is best answered by referring to the "History of the Southern Kingdoms" *Nam-sa*.* In the 69th chapter it is said of the Ko-ku-li people that they were 1,000 *li* east of the Liao Capital. The *li* was a furlong, so that the position was 100 miles or say 150 from the city named, which would be on the Newchwang river. Ko-Ku-li would then be on the Yalu River with Josen in the Ping-yang region in the south. Their dialect was like that of Buyo. Their officers were called Tai-ro, which sounds like the modern Korean word for slave. Here, however, it is a description of persons in office. Slaves were then very numerous and could hold very high positions in the country.

In the account of Foosang the priest Hwei-shen mentions the same word *tai-ro* as the word for officers who were known "as first slave," "second slave" and so on. But in this case Hwei-shen who appeared and told his story in Hupei A. D. 499 and at the Liang court at Nanking about the year 520, must have had Corea in view when he mentioned Foosang especially as he says that the bark of the tree was used for paper making. Now we

know that the mulberry bark is used for this purpose now in Corea. There seems to be no doubt that in the fourth and fifth centuries Corea was converted to Buddhism and the Foosang account is a mistaken version of what Hwei-shen saw and heard. He gave Corea the poetical name of Foo-sang, taken from Hwai-nan-tsi, 600 years earlier.*

In closing I beg to direct your attention also to the following from the pen of an intelligent Chinaman—

PANEGYRIC—High is the renown of Columbus, one of Italy's illustrious sons. Heaven bestowed on him the choicest gifts. In school and college his good name spread. From a youth as a learner his dilligence was great. To travel far was his ruling passion. He was an adept in astronomical calculation. In the art of the mariner he was proficient. He held that the earth is round. He was the first to prove it by a voyage of discovery. By crossing ocean after ocean the globuiar shape of the earth would be tested. When men interposed difficulties his purpose was only strengthened the more. At last success fulfilled the longing of his youth. The circumnavigation of the world was achieved. High is the renown of Columbus, first father of the Western hemisphere. His name is glorious for all time. His merit surpasses that of ancient sages. He widened the universe. He opened a new world. He was without a rival in the revolution he made. The world is shown to have five continents. The fragrance of his virtue endures. In the modern age he sinks not from view. Men remember his honourable life-work. Nations are grateful for the good he conferred. The eulogists are various; the praises are one. All join to celebrate his merits without end.

The 18th year of Kwang-hsü. Written by Wang T'ao, literary name. Tien-nan-tun-sou.

49th year of cycle. Third month of spring*.

This has gone into the Columbus literature of 1892 and may be seen in the original in an album of autographs presented to the municipality of Milan in commemoration of the discovery of America 400 years ago.

* *The Messenger* July, 1892.

THE INVENTOR OF THE ÉN-MOUN.

THERE seems to be considerable confusion in the minds of those interested in Korea, as to the inventor, and the time of the invention of the En-moun. The French state that it originated in the eighth or ninth century, in the capital of Korye, Songto, with a Buddhist priest Syelchong* who is still regarded as a great scholar. Mr. Hulbert and Yi Ik Seup put the date at 1445, that is, during the present dynasty under the reign of Seichong†.

Mr. Giles' Dictionary points out the fact that the French have committed an anachronism, inasmuch as the Songto dynasty did not begin till the tenth century, 917 A. D., at the same time accepting the theory that Syelchong, a Buddhist priest was the author. It may be well here to make a note of Syelchong, as to who he was and what he did that could have led to the idea of his having invented the Enmoun‡.

In the *History of the Syen Pai* §, a work accepted and prized by the literary classes, we are told that Syelchong was a Chinaman, born of a widow, and that in order to hide her disgrace the child was sent away with some Buddhists who were journeying east. They carried him across the Yaloo and then down south to Kyengchoo the capital of Silla||. As soon as he came to years of understanding he proved himself to be a man of marvellous intellect, studying and interpreting the classics as no former teacher had. He was not a Buddhist at all, the

* 薛聰
† 世宗

‡ 諺文
§ 儒賢錄

|| 新羅

name he won as such being due to the fact of his having had a Buddhist boyhood. His name appears to-day in the Confucian temples as one who held the highest place as a teacher of the *You-to*.*

He became minister of Sinmoon † king of Silla and as such invented the *Ni-t'ow* ‡ (Official language Code). Any one acquainted with the Korean way of *reading* § Chinese characters knows that all endings must be read in with the text. If the forms of *hata*, *ilta*, and the case endings be omitted the passage is unintelligible, the meaning of any combination of characters depends therefore on the ending which fact gives rise to a danger of misunderstanding through misreading. It was to obviate any possibility of such and leave government letters unambiguous that Syelchong invented the *Ni-t'ou*, a list of Chinese characters used to represent the different endings. This is the only original work of Syelchong recorded, which has evidently been misunderstood and accepted as the invention of the En-moun.

Syelchong's endings corresponding to later En-moun sound:

| | | | | | | | |
|------|-----|-----|-----|-----|-----|---|-------|
| 是遣 | ... | ... | ... | ... | ... | 이 | 고 |
| 是矣 | ... | ... | ... | ... | ... | 이 | 되 |
| 爲乎所 | ... | ... | ... | ... | ... | 하 | 온 바 |
| 是乎旅 | ... | ... | ... | ... | ... | 이 | 오 며 |
| 爲白乎所 | ... | ... | ... | ... | ... | 하 | 살 온 바 |

These forms are still used in all official correspondence.

Syelchong has so often appeared as a priest that I shall include another note showing his attitude toward these adopted fathers of his. It reads that he was much disturbed in his later days by the king's fondness for dancing girls, and Bud-

* 儒道 † 神文 ‡ 吏套 § 衲 논 것

dhists, and that once when he and His Majesty were talking together and the king said: "You who have travelled all the way from China and have seen so much, tell me of what has impressed you most." Syelchong answered: "When I first saw king *Moran* * (peony) he had two companions, one was the gaudily dressed *Changmi* † (red rose) in whom the king found much delight, and the other was the *Paik-tou-hoa* ‡ (white topped flower) that kept its smooth bobbing head constantly in his presence. In his love for these two there was danger and destruction for his whole kingdom. We are told the king took the hint and rearranged his mode of life.

In the reign of Seichong, a king of the present dynasty, as mentioned before, some six hundred years later than Syelchong's time, this same history tells that the Enmoun was invented by Syengsammoon, § a Confucianist scholar and minister of the King. There is nothing farther than this about Enmoun but other notes referring to the man himself are interesting.

In 1450 Moonchong, || eldest son of Seichong, came to the throne but died two years later leaving his young son Tanchong ¶ heir. Tanchong's uncle Seicho** raised an army and succeeded in taking Seoul and making himself King. When he called upon the nobility to swear allegiance six refused and the first name on the list is Syengsammoon. When arrested and brought into the royal presence he declined to bow and addressed His Majesty by *ne* †† (you). Refusing to yield, these six were put to death, tortured by red hot irons. Syengsammoon as chief conspirator was left until the last. According to Korean custom (a custom which still exists) the relatives of the condemned party shared his

* 牡丹
† 薔薇

‡ 白頭花
§ 咸三問

|| 文宗
¶ 端宗

** 世祖
†† 汝

fate, and he had therefore to endure the sight of these tortured as well. When it came to his eldest son he was again asked to yield but remained immovable. Thus all his kindred shared their fate together but one little girl of two years who came in last and then the old man's own heart gave way. The king asked: "How is it that you see all the members of your family killed unmoved, until this child, and now show signs of grief?" Syengsammoon answered: "All these are of age and knowing of your treason die willingly, but this poor child knows not what it means to die." So passed away Syengsammoon the inventor of the En-moun.

Another note says that in the reign of Sook-chong * two hundred years later a temple was built to these six nobles, and that the form of address used when sacrificing to Syengsammoon was "Like *Paiki*†, in the ancient days of Choo‡, or Chunghak§ of the Myeng||, he made wicked men good and unholy beings holy."

JAS. S. GALE.

• 肅宗
† 伯夷

‡ 周
§ 正學

|| 明

阿本不生，即般若啊行萬行，即三昧

1

上阿 아

아 아

2 아 으

3

去啊 아

아 으

4

上伊 이

이 이

5 이

去伊 이

6

上烏 오

오 으

7

去鳴 오

오 으

8

에 으

9

入愛 애

01

13

去汚 오

오 으

11

入呀 오

12

去暗 암

14

入惡 악

악 으

後之六字，前長後短

惡字，淨除涅槃

暗證大空，即菩提

助音

14

15

16

諺反切初聲終聲通用八字

其ㄱ尼ㄴ池ㄷ梨ㄹ眉ㅁ非ㅂ人ㅅ時ㅇ異ㅈ

未衣兩字只取本字之釋俚語爲聲○役隱末乙音邑衣擬八音用於終聲○其尼池梨眉非時異八音用於初聲

初聲獨用八字

箕ㄱ三治ㄴ五皮ㄷ下之大齒ㄹ而ㅁ伊ㅂ古尿ㅅ箕字亦取本字之釋俚語爲聲

中聲獨用十一字

卜阿ㄱ卡也ㄴ於ㄷ余ㄹ上吾ㅁ五要ㅂ牛ㅅ元由ㅇ一應ㅈ不用ㅊ伊ㅋ只用ㆁ思ㄷ不用ㄹ初聲ㅍ

初中聲合用作字例

가가거거고교구구그기마

以ㄱ其爲初聲以ㄴ阿爲中聲合ㄷ卜爲字則此家音也又以ㄹ役爲終聲合가ㄱ爲字則此各音也餘倣此

初中終三聲合用作字例

止肝ㄱ笠ㄴ笠刀ㄷ甘梯ㄹ甘甲ㅁ及皮ㅂ江ㅅㄱ下各音爲初聲卜下各音爲中聲作字如가가例作一百七十六字以ㄴ下七音爲終聲作字如肝至江牛字惟一。之初聲與△字音俗呼相近故俗用初聲則皆用△音若上字有△之終聲則下字必用△音爲初聲也。字之音動鼻作聲。字之音發爲喉中輕虛之聲而已故初雖稍異而大體相似也漢音。音聲或歸於尾音。混無別凡字音高低皆以字傍點之有無多少爲準平聲無點上聲二點去聲入聲皆一點平聲哀而安上聲厲而舉去聲清而遠入聲直而促

平上去入如人用平地升上行去還入意平上去入四字평상거입스즈는사름이평디로부더을나든녀가도로도라옴과又호뜻이라

悉曇章 前之六字前長後景

阿本不生卽般若啊行萬行卽三昧

34

남
川
리
리
리

31

濁平佗斗
타트리트
토

28

入攘양

양
음
음
음

25

濁平差차

차
츠
츠
츠

22

入仰앙

앙
음
음
음

19

濁平佞카

카
크
크
크

32

上拏나
나
노
노

29
舌
音

26

上卷아
아
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23
齒
音

20

上言我나

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거

三 噴 去 와 오 위 우
入 愛 耶 的 耶 入 愛 耶 的 耶

01

13 汚 오 去 와 오 위 우
入 惡 악 악 음 악 음

11 入 呀 오 와 오 위 우

12 暗 암 去 악 음 악 음

13 入 惡 악 악 음 악 음

後之六字前長後短 惡字淨除涅槃 暗證大空卽菩提 助音

14 上 里 리 레 리 레 리

15 上 里 리 레 리 레 리

16 上 梨 리 레 리 레 리

17 清 平 迦 가 가 마 기 그

18 去 嚙 리 레 리 레 리 牙音 平 般 若 卽 不 生

54 리
上薩사
사스
스

51 ㄹ
上嚙바
바브
브

48 ㄹ
上野야
야으
어으

46 ㄹ
入養망
맘
머므

濁平頗
과
무과
포

55 ㄹ
去賀하
하

52 ㄹ
去舍사
사
사스
스

49 ㄹ
去囉라
라
라
러르

47 起音亦云和合聲

上摩
맘
머므
去婆
바
비
보

53 ㄹ
平
사
사스
스

50 ㄹ
平
라
라
러르

43

44

45

40

41

42

22

37

38

39

34

35

36

31

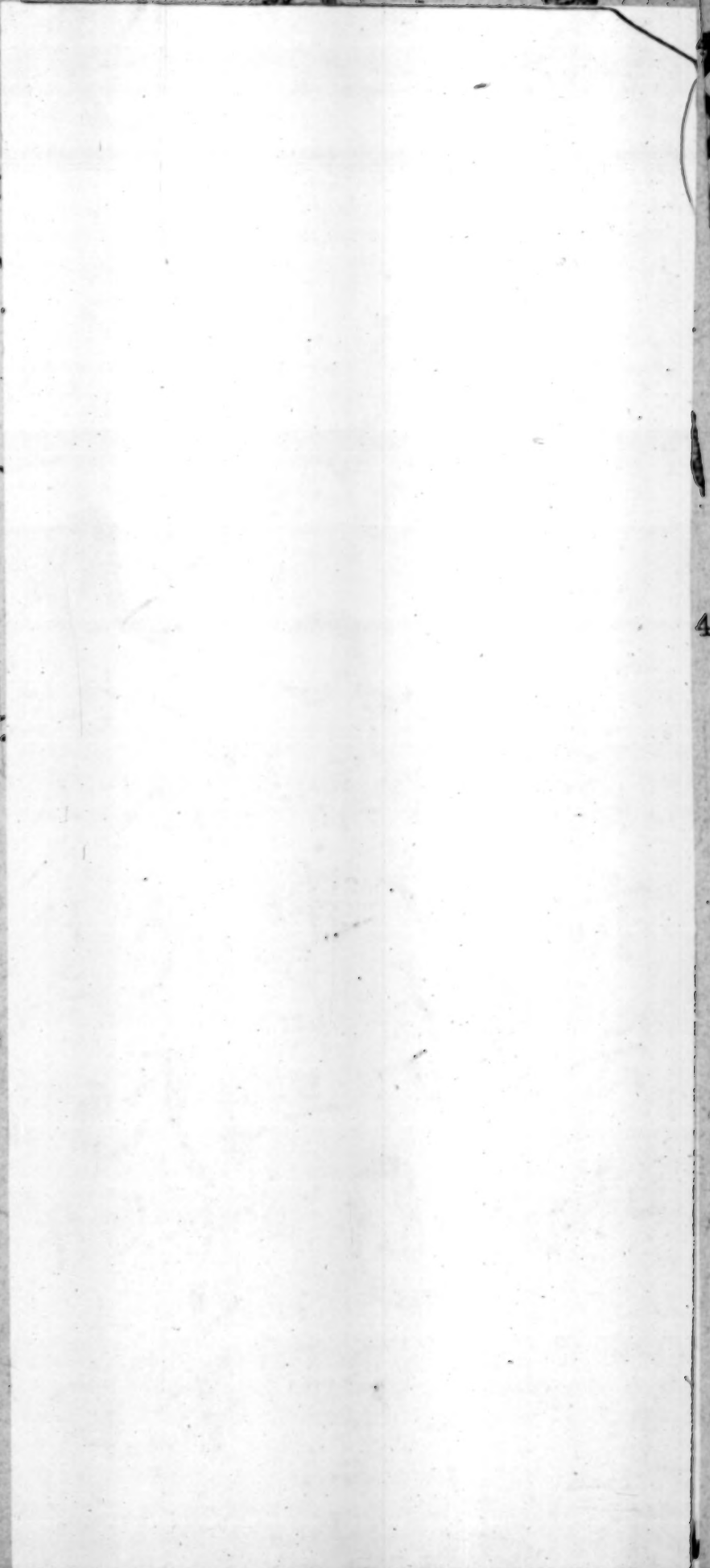
32

33

攘

3

清平吐
다
다
다



EN PAN CHYEL.*

NOTE. This work comes nearest the Western idea of a *Primer* of any book we have ever seen in Korea and was found in the noted monastery† near Wonsan on a recent visit by the Rev. J. S. Gale and the Editor of the REPOSITORY. We were unable to purchase the book but were cheerfully allowed to copy as much of it as we desired. The blocks from which it was printed are said to be in one of the large monasteries in the South. The *Sayékwon* has several tons of blocks stored away, many of which look ancient and interesting. Our attempted translation makes no claim to complete accuracy, in fact we are quite conscious of having floundered not a little in the treacherous quagmires extending from the *eum*‡ to the *syéng*§ in our unaided efforts. Parts enclosed in parenthesis are not in the text.

THE GENERAL USE OF THE EIGHT LETTERS AS INITIALS AND FINALS.

(The Chinese characters under the Korean letters are read)
Ki Yok, Ni Eun, Tji Mal, Li Eul, Mi Eum, Pi Eup, Si Eui,
I Eung.

The two characters *Mal* and *Eui* are taken according to their meaning to make the sound (that is, *Mal* being the *keut* *Mal* changes *Tji Mal* into *Tji Keut*, and the *Eui* being the *Ot* *Eui* changes *Si Eui* to *Si Ot*.)

Yok, Eun, Mal (*keut*), Eul, Eun, Eup, Eui (*ot*), Eung, eight sounds (*eum*) are used as ultima ||.

Ki, Ni, Tji, Li, Mi, Pi, Si, I, eight sounds are used as initial syllables. Only eight characters are used to represent the initial syllables.

K'eui, Tchi, P'i, Chi, Ch'i, I, Hi—the meaning of the character *Keui* (K'i) is also taken to represent the sound.

For middle sounds only eleven characters are used: A,

* 諺反切
† 司譯院

‡ 音
§ 聲

|| 終聲

Ya, E, Yé, O, Yo, U, Yu, Eung, final sound (*ng*) not used, *I*, the middle sound only is used; Sa, initial sound (*s*) not used.

Using (these) initial and middle sounds in combination is the rule * for spelling words†.

Taking ㄱ as represented by the character Ki for initial syllable and combining it with *a* (according to the) rules for spelling words they produce the sound of the character Ka; again, taking ㄴ as represented by the final sound of the character Yiok and combining it with Ka according to the rules for spelling words they produce the sound of the character Kak. The others (are used in the) same manner.

The use of the three sounds, Initial, Middle and Final in combination constitutes the method of spelling words. Examples given:- Kan, Kat (ㄱ) K'al, Kam, Kap, Kat, Kang.

The various sounds under ㄱ and ㄴ are initial sounds; the various sounds under ㄷ are middle sounds in the method of spelling, and thus one hundred and seventy-six words such as Ka, Kya &c. are constructed.

From ㄷ downward, the seven sounds spell words in the same manner (as illustrated) from Kan to Kang, but the ㅈ's initial sound being nearly like that of the ㄱ character sound in the popular tongue it is common to use the ㅈ sound exclusively when occurring as initial sound.

If the upper word has the final sound of *Ihaing* (*ng*) then the lower word must have the *Ihaing* sound as initial syllable.

The *Ihaing* character's sound is made by breathing through the nose, the ㅈ character's sound issues from the throat with soft or loud voice and although originally slightly different they are practically of the same (phonetic) value.

In the Han tones the *Ihaing* tone and sound may coalesce

in the *I* sound so that they cannot be distinguished. The high or low tone of every character (is indicated by) the method of adding or omitting dots i. e. the *even* tone has no dots, the *upper* tone two dots, the *sinking* tone and *entering* tone have each one dot.

The *even* tone is plaintive and pacifying; the *upper* is severe, rising; the *sinking* tone clear and sonorous (distant); the *entering* tone direct and forced.

The *even*, *upper*, *diminishing* and *entering* tones are as if a person walked from a level spot to an elevation, returned and re-entered. (The above is then repeated in En-moun and followed by the *Siddha Vastu*. We have inserted numbers for the sake of reference).

A TRUE STORY OF KOREA.

SOME one hundred and fifty years ago the then reigning king of Chosen had a most beautiful consort. She was not the proper queen but her charms of person and her bright mind were so fully appreciated by the king that her influence over him was unprecedented. Her merest wish was law, and as she sometimes abused her great power and thwarted the schemes of the officials she became an object of hate to the official class in general, while domestic jealousy was so great that a means of putting her out of the way was not difficult to find. She died suddenly and the poor king was utterly prostrated with grief. As a compromise or solace to the king it was agreed that she should be buried within the city walls, where the mourning king could have her remains ever near him. Accordingly a spot was selected on an elevation in view from the palace, and an elaborate tomb was erected and kept in the best of order during the remainder of the king's life as he proved steadfast in his devotion. After his demise, however, the remains were removed to a spot outside the walls, but the former burial ground has ever since been guarded as a place sacred to royalty and the trees have been cared for till now it is one of the pretty spots of the city and is familiar to all foreigners, as it adjoins the British Consulate General on one side and the Customs on another.

In connection with this incident another story is vouched for that is quite illustrative of the struggle for rank in this land of competitive examinations, and relates more especially to a time when merit was the only qualification for success at a *quaga*.

At the time of the death of the royal lady there lived an old man who had for sixty years been most assiduous in his attendance upon the examinations, devoting his whole life to his ambition to become a gentleman and lift his family out of the ranks of commoners.

At last, in his eightieth year, his six decades of patient study and renewed effort were rewarded with the rank of *Chusa* and he thought his life had just begun. He was appointed to be keeper of the royal tombs, but the Koreans have a proverb to the effect that "when long cherished ambition is at last gratified troubles begin." It was so in this case, for whereas the aged *Chusa* thought that with rank he had obtained a sinecure it turned out that he had fallen upon most arduous duties, duties in fact that were not consistent with his age, for instead of having to be at his post once a year as he might expect, he was given charge of the tomb of the king's late favorite, and His Majesty's devotion was so true and his grief so poignant that never a day was so stormy or busy that he remained away. He came daily and sat by the tomb of his beloved. He inspected the grounds and gave daily and renewed orders for improvements so that the aged *Chusa* soon broke down under the stress of his labors and was compelled to resign his hard earned and long-delayed honor.

H. N. ALLEN.

EXTRACTS FROM THE DAILY GAZETTE.

Dec. 2nd. The Chung Won states that the military officer on duty on the night when the fire broke out in the palace should be punished.

Dec. 4th. H. M. orders the Crown Prince to give assistance to the shopkeepers and to this end orders the appointment of a Chung Pang to look up cases of distress among them.

H. M. orders that Song Pyeng Ok (a descendent of one of the heroes in the Japanese Invasion) who has taken the degree of *keup chay* be given a musical instrument.

Dec. 17th. H. M. orders the dismissal of the General of the Left (Mr. Yi) and of the General of the Right (Mr. Han) from their positions.

Dec. 19th. H. M. pardons Generals Han and Yi and restores them to their former offices.

Dec. 21st. H. M. announces that "inasmuch as our Queen Dowager is getting old and inasmuch as it will soon be fifty years since she became queen, I will present to her the appropriate congratulations and some garments on next New Year's day."

Chyo Chong Pil, Ni Chai Soon, Kim Chong Han and Ni Wi have been instructed to draw up a document for the officers who are going to China.

Dec. 22nd. H. M. replies to Generals Yi and Han, Vice Presidents of the Home Office, that their punishment being over they must not think of resigning.

Dec. 24th. H. M. will receive the congratulations of the officers after he has presented the Jade Book and clothes to the Queen Dowager on New Year's day.

The Crown Prince will offer congratulations and a present of clothes to H. M. on the first day of next year.

Dec. 25th. The temple called Yéng Heui Chyén informs H. M. that a thief carried off the silver censers &c. on the 23rd. and that the officer who was in charge at the time should be punished. H. M. orders the punishment of all the officers and servants connected with the temple.

Dec. 26th. H. M. replies to H. Ex., Mr. Chyeng, Minister of the Right: The Secretary of the Temple Yéng Heui Chyén was not careful and some of the valuables were stolen. How do you come to look upon this as your fault?

H. M. replies to Yun U Syén: It is the fault of the Secretary at the temple Yéng Heui Chyén; you must not resign.

Dec. 27th. Ni Ho Ik has been appointed to superintend the punishment of the servants at the Yéng Heui Chyén.

EDITORIAL NOTES.

THE *Okhyen* (Jade book) the standard Chinese-Korean dictionary has been reprinted from blocks in Shanghai under government auspices. The volume has a neat appearance but a work so much in demand should be printed with the best, modern type.

IN going along the street of the native village at Wonsan opium fumes are noticed at several places. It is supposed that many of the people who have moved to that port from the Northwestern districts of the kingdom are addicted to the opium-smoking vice. Friends of Korea should watch this evil carefully and so far as possible place their information at the disposition of the government.

STRAY or "odd" bags of coal are offered for sale as the weather gets colder. We do not buy the article because it has "changed hands" oftener than owners.

KOREAN eyes see the same pictures reflected from mother-of-pearl that tantalize the weary traveller over the sandy desert. The mirage is caused by the oblique rays of the sun (they say the phenomenon takes place only when the sun is low, or in moonlight) penetrating the air that rises from ground containing much mother-of-pearl, hence its frequency on the sea coast.

AGREEMENT CONCERNING A LOAN OF TAEELS 100,000

THE Korean Transportation Office has received from Tung Shun Tai & Co., agents of the firm Kwang Pang & Co a loan of 100,000 Tls., Kuping sycee, on the following conditions:

1. The Horg Kong and Shanghai Bank credits the Transportation Office with the stipulated amount in *Mexican* dollars at the rate quoted for the day and sends a cheque-book to Seoul. The above-said Office is to pay interest from the date of the deposit of the money in Shanghai at the rate of 6 per cent per moon.
2. The Korean Foreign Office agrees to instruct the Customs to pay from its receipts and before any other disposition is made of said receipts, in lieu of vouchers issued by the above-said firm Tung Shun Tai & Co. on the principal and accruing interest the amounts stipulated below—
3. The complete Loan of Tls. 100,000 is to be refunded within eighty moons; at the end of each moon the Chumulpo Customs is to pay Tls. 1250 on the principal and Tls. 600 (decreasing at the rate of Tls. 7 per moon) on the accrued interest, leaving the sum of Tls. 1250 due from the principal and Tls. 7.5 from the interest to be paid at the end of the eightieth moon when this contract expires.

Should the Korean Transportation Office desire to pay the whole

amount due at the expiration of sixty moons the firm, Tung Shun Tai & Co. agrees to accept the money and to cancel the contract.

4. The monthly instalments to be made by the Customs on both the principal and on the interest are to be made in Ku-ping sycee or in *Mexican* dollars at the rate quoted for the day or in Japanese silver *yen* with the addition of 1 per cent

The cost of transportation to Shanghai, insurance &c. are to be paid by the Customs.

5. Should the Customs fail to make the stipulated payment punctually the amount of interest due increases at the rate of 100 per cent daily and such overdue instalments are to be recovered finally from the Customs dues otherwise paid into the Customs by the Chinese retail merchants in Korea.

6. No liabilities are to be met by the use of the income at the Customs at the expense of the obligations assumed toward said firm of Tung Shun Tai & Co.

7. In witness of the foregoing this contract is drawn up in duplicate, each of the contracting parties to hold one copy bearing the seal and signature of the Chinese Representative at Seoul and of the Korean Foreign Office.

THE CHEMULPO-CHYENCHYOU AND MAPOO-FUSAN S. S. LINE.

RATE OF FARES FOR 3rd. CLASS PASSENGERS, MEALS INCLUDED.

Chemulpo to—

| | | |
|------------|-----|--------|
| Kunsan | 군산 | \$1.50 |
| Pépsyeng | 법성 | 1.75 |
| Mokpo | 목포 | 2.00 |
| Kokeum-do | 고금도 | 2.25 |
| Choasuyéng | 좌수영 | 2.50 |
| Chyenchyou | 전주 | 3.50 |

Mapoo to—

| | |
|----------------|--------|
| Kunsan | \$2.50 |
| Pépsyeng | 2.25 |
| Mokpo | 2.00 |
| Kokeum-do | 1.75 |
| Choasuyéng | 1.50 |
| Chyenchyou | 50 |
| Mapoo to Fusan | 4.00 |

The Second class fares are twice the above rates and the First class twice as high as the Second class.

FREIGHT RATES PER TON.

Chemulpo to—

| | |
|------------|--------|
| Kunsan | \$1.92 |
| Pépsyeng | 2.16 |
| Mokpo | 2.40 |
| Kokeum-do | 2.64 |
| Choasuyéng | 2.86 |
| Chyenchyou | 3.36 |
| Fusan | 3.60 |

Mapoo to—

| | |
|------------|--------|
| Kunsan | \$2.88 |
| Pépsyeng | 2.64 |
| Mokpo | 2.40 |
| Kokeum-do | 2.16 |
| Choasuyéng | 1.92 |
| Chyenchyou | 1.20 |

THIS number completes Vol. I of THE KOREAN REPOSITORY. We delayed its appearance as long as possible in the hope that we might be able to say something definite concerning the future of the publication. For the present however we must take leave of our indulgent readers, of our considerate critics and kind contemporaries. We desire to express our warmest thanks to THE CHINESE RECORDER, THE CELESTIAL EMPIRE, THE MESSENGER (Shanghai), THE RISING SUN (Nagasaki), THE KOBE CHRONICLE, THE NORTHERN CHRISTIAN ADVOCATE (Syrause N.Y.), THE TOUNG PAO (Leyden) and others for early and sustained encouragement in our efforts to impart a little information concerning this really interesting country and people. We have received fully as much encouragement as we had expected and are deeply impressed with the need of a publication similar to, if not in all respects like THE REPOSITORY. Our contributors have given us the most satisfactory promises for Vol. II. and for these as well as for the aid rendered they have our hearty thanks. Nor shall we soon forget the services of our agents whose only compensation was the consciousness that they were in some slight measure adding to the store of human knowledge and possibly to human welfare. We are happy to add, that our compositors and printers made great progress in their self-taught trade. Then why stop? is the question that has been put to us time and again. Notwithstanding all that we have said the answer to this question would be best conveyed by a glance at a "*first proof*," or by a look at our mailing department! once a month. And here we cheerfully lay aside the conventional *we* and say that the editor and publisher of THE REPOSITORY is chiefly indebted to his wife whose unceasing watchfulness straightened many a crooked line and detected many a misplaced letter. It is not too much to say that without her invaluable assistance no Korean Repository bearing date 1892 would have made its appearance.

It is to be hoped, and there is indeed some prospect that others will continue in some shape or form (possibly in a Quarterly issue) what has been projected and we here offer in advance all the assistance we may be able to render and bespeak for them the same and yet greater patronage than we have received. Once more making our profoundest bow we would urge our friends to—Look out for the successor to THE KOREAN REPOSITORY of 1892.

WE congratulate our friend, Prof. D. A. Bunker on the growing prosperity of the Royal College. There is no reason why the young noblemen under his instruction should not become the most useful men in the kingdom.

THE Korean Government (The Korean Transportation Office) has recently negotiated two loans, of Tls. 100,000 each. We give a free rendering

of one of the agreements, having failed to secure an authentic copy of the original. The second agreement is said to be like this in all its essential features. While the terms of the loan are liberal enough we should be sorry to see our government place its seal to anything like the last clause of Art. 5. However, not being in possession of the original, we withhold criticism. The projected coast S.S. Line is said to be one of the immediate results of this financial transaction.

MANY of our readers have no doubt more than once thought of the weather prognostications published under the heading *Eventful Days &c.* (p. 86) in an early number of this periodical. Meteorological readings for the year differ in several respects very materially from those of former years. The public is indebted to F. H. Mörsel Esq., to the R. K. Customs, and to Dr. Wiles for the Reports published from month to month. Although they are not as full as might be desired they will nevertheless be found valuable for future comparison and reference.

DR. LANDES (Chemulpo) asks us to state that he has in his possession a number of books that were evidently stolen from their owner. They seem to have come from a missionary's library and have without doubt been missed.

THE Annual Meeting of the Presbyterian Mission to convene in Seoul Jan. 17 promises to be one of unusual interest and importance. The Mission has been greatly encouraged not only by the arrival of large reinforcements but also by the establishment of a Presbyterian Mission *Synth*, in our midst. There are now three Presbyterian bodies represented in the Peninsula and there is every prospect that they will so unite, arrange and distribute their forces as to work with the greatest possible efficiency and economy. The quiet zeal and sound judgment that characterize these Missions bespeak a success that will be great chiefly because it will be real and enduring.

We have a few copies of THE REPOSITORY for sale. Price, unbound \$2.50; cloth \$3.00; half leather \$3.25, postage included.

The writer of the article, "Beginnings of Medical Work in Korea" requests us to state that she gathered her facts from various sources and that she does not offer it as a complete chapter of history. We are sure that such as it is it will be read with interest and that it deserves preservation both because of the importance of the subject as well as because of the facts it records. We could wish that similar papers were written on all matters pertaining to the history of foreign intercourse with Korea. They would certainly be found valuable for future reference and possibly for guidance in some of the

perplexing problems that will from time to time present themselves to every class of foreigners in the land.

METEOROLOGICAL REPORTS FOR NOVEMBER.

Chemulpo, Highest Temp. (Nov. 8th.) 62°.2

Lowest " (Nov. 25th. & 26th.) 8°.5

Fine, clear and pleasant weather during the greater part of the month. A strong blow from the N. W. and frost on the 25th.; cold to the end of the month. Barometer high. Slight fall of snow on the 28th.

Wonsan. Highest Temp. (Nov. 7th.) 64°.4

Lowest " (Nov. 25th. & 26th.) 14°.0

First part of the month moderate variable winds; last part moderate to strong West and N. W. winds. Rain, 4 days; total rain-fall, 1 inch.

Fusan Highest Temp. (Nov. 8th.) 68°.0

Lowest " (Nov. 26th.) 30°.0

SEOUL WEATHER REPORT FOR DECEMBER.

December has been unusually cold. The mean minimum for the month was 16.5. This is exactly 7° lower for Dec. than the average as recorded by M. Waeber for four years, viz. 23.5.

| Minimum Temp. Dec. | | | | | Rain-fall 1892 | | |
|--------------------|----|-------|---------|-----------|----------------|----------------------|-------------------------------|
| Dec. | 1 | | 14° | 17 | | 5° | Inches. |
| " | 2 | | 20 | 18 | | 12 | Jan. .40 |
| " | 3 | | 20 | 19 | | 22 Heavy snow-storm. | Feb. .15 |
| " | 4 | | 25 Snow | 20 | | 4 | Mar. 1.00 |
| " | 5 | | 20 | 21 | | 10 | Apr. 4.40 |
| " | 6 | | 20 | 22 | | 35 | May 1.42 |
| " | 7 | | 12 | 23 | | 20 | June 4.80 |
| " | 8 | | 30 Snow | 24 | | 12 | July 12.40 |
| " | 9 | | 18 | 25 | | 18 | Aug. 18.75 |
| " | 10 | | 14 | 26 | | 24 | Sept. 4.05 |
| " | 11 | | 10 | 27 | | 22 | Oct. 1.75 |
| " | 12 | | 8 | 28 | | 19 Snow. | Nov. 1.10 |
| " | 13 | | 12 | 29* | | 10 | Dec. .50 |
| " | 14 | | 13 | 30 | | 11 | 1892 |
| " | 15 | | 12 | 31 | | 29 | Total rain-fall, inches 50.72 |
| " | 16 | | 6 | Mean 16°5 | | | |

Average yearly rain-fall at Seoul, 36.03 inches.

Chemulpo. Highest Temp. (Dec. 6th.) 41°.6

Lowest " (" 16th.) 11.5

Snow (Dec. 6th.) .05 inches; 1½ Hours.

" (" 7th.) .04 " ; 5 "

" (" 19th.) .58 " ; 7½ "

" (" 31st.) .05 " ; 3 "

Fusan. Highest Temp. (Dec. 7) 59°.0

Lowest " (Dec. 17 & 29th.) 21°.0

WEATHER fine nearly the whole month without interruption. Some snow on the 28th.

RECORD OF EVENTS.

ARRIVED.

Nov. 19th. At Wonsan Dr. and Mrs. Hardie and two children, from Fusan per "Tokio Maru."

GENERAL.

Cash changed for 3220 to 3250 per *yen* during the month.

The commissioners left with the annual presents to H. I. C. M. on the 24th., going overland as of old.

